

TO MY WORSHIPFUL

and godly friend, Master Iohn  
BAILIFFE, one of the Masters of  
the Towne of Marlborough,  
grace, and peace from God  
in Iesus Christ.



It, your willingnes to  
haue beene present at  
the preaching of this  
Sermon, restrained on-  
ly by instant, & vrgent  
occasions, as my selfe  
well know, hath moved me to deliver  
vnto your minde by reading, that,  
which otherwise you would, but could  
not receiue by hearing. And this rea-  
son is generall, for all of like minde, I  
meane, which are zealous of godly do-  
ctrine; made publike by preaching, as  
Christ commadeth; but more publike, *Matth. 28.*  
by printing, as Christians also desire. *19.*  
And if my small store in handling this  
Scripture, very briefly in some points,  
for wāt of time, hath yet afforded this,  
a plaster for the sore of some Mini-  
sters, & people now, as I hope it hath  
A 2 what

THE EPIST. DEDIC.

what should my desire be, but that the same may be spread as broad, & lie on so long, as the sore requireth, by this large, & lasting delivery therof, as you see. Onlie I beleeche the greater Physitians to have an eye to the sore, and to wag the plaster; and if they see it heale not, to adde (as I hope they wil) some cunning of their owne: and yet not their owne, but that, which they have learned, more deeplie then I, of the greate Physitiā of our soules Christ Iesus. Vnto whose grace I commend you, and yours, and us all, for the cure of all our sores, and come, Lord Iesus: even so, Amen.

Rev. 22.  
30.

*From Wotton Bassett the 20. of Oct. 1596.*

Yours in Christ.

*Charles Pinnet.*

Take heede vnto thy selfe, & vnto doctrine;  
and continue therein: for in doing this  
thou shalt save thy selfe, and them that  
heare thee. 1. Tim. 4. 16.



The Apostle in  
these wordes,  
instructing Ti-  
mothee, setteth  
down these two  
pointes, a Pre-  
cept, & a Pro-  
mise, as a rea-  
son, the rather to  
induce him to the obedience of the com-  
mandement. The precept or commande-  
ment hath two parts, the first, that he en-  
ter into a godly care, and haue a serious  
respect, first, vnto himselfe; and next vnto  
his doctrine, in these wordes, Take heede  
vnto thy selfe, and vnto doctrine: the  
second, that hee cease not at any time,  
much lesse giue over, to embrace this du-  
tie; wherefore he saith, continue therein.  
The reason, containing a promise, is in  
these wordes, For in doing this thou  
shalt saue thy selfe, & them that heare  
thee.

thee. Thus, it bringeth salvation both to him, and to his hearers, to do, as is required. But of this, in place.

First therefore of the precept & matter thereof: which being such, as we see, namely, that Timothy must take heed to himselfe, and to his doctrine, importeth this much, that doubtlesse there is danger vnto both. Else shoulde the Apostle bring them into a needlesse feare: which is needles to refuse, because we daily see, and feele to well, that the devill, and the world labour nothing more, then to remooue, or reprove both the Minister, & his doctrine. The reason may be gathered out of the words of Peter, in the fifth of the first exhorting thus, Be sober, and watch: for your adversary the devil as a roaring Lion walketh about seeking whom he may devour: whom resist stedfast in the faith. And out of these words of Paul the Apostle in the tenth to the Romans, How shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher? **Looke therefore how much**  
out

I. Pet. 5. 8.

Rom. 10.  
14.



our aduersary the devil in the rage of his  
desire, and diligence to destroy, prevaileth  
against the preacher, that is, the Mi-  
nister, and his doctrine, so much he pre-  
vaileth against our faith: and if he pre-  
vaile, as the stronger of the twaine, (as  
we reade in the parable of the Gospell:) Luk. 11. 22  
he taketh away our armour, wherein  
we trusted, and devideth the spoiles.  
And therefore here he fighteth, and stri-  
veth, and here he spendeth shot and pow-  
der, to make a breach, where most assu-  
redly he may enter the fort of our soules;  
and the malice which hee beareth vnto  
the Church, and the whole body of the  
people of God, here he unladeth it to the  
full.

And the worlde is on his side, and  
worloly courses may beguile, even vs  
my brethren, called to be Timothies, as  
well as others. In the fourteenth of the  
fourth to the Colossians, and in Phile-  
mon the foure and twentieth, Demas, sa-  
luteth, and is saluted, as a fellow-helper  
with the Apostles in the worke of the  
Lord. But in the seconde to Timothie

Coloss. 4.  
14.  
Philem.  
24.

the fourth, and tenth, the Apostle com-  
 2.Tim. 4. plaineth thus, Demas hath forsaken  
 10. mee, and hath embraced this present  
 world.

And for the flesh, my brethren, (I  
 speake nowe vnto Timothies) are wee  
 more mortified, then hee, who saith, I  
 beate downe my body, and bring it in-  
 1. Cor. 9. to subiection, least by some meane or  
 27. other after that I haue preached vnto  
 other I my selfe shoulde bee reiected.

And, this diligence notwithstanding, in  
 the seventh to the Romans (so soze is the  
 fight of the flesh with the spirite) exclai-  
 meth thus: Miserable man that I am,  
 Rom. 7. who shall deliver me from the body of  
 24. this death! thus, if we knowe our war-  
 fare, and the enimies, that are rounde a-  
 bout vs, the counsaile of the Apostle is  
 more then necessary, by taking heede to  
 prevent the evils, that may fall vpon vs, if  
 we take not heede.

And heere it may seeme needeles in so  
 plaine a worde, as this, to explaine the  
 sense and meaning, I meane, of taking  
 heede, what it shoulde meane: saue that so  
 little

little heede is taken by manie of vs, my  
 brethren, *pudet hen, pigetq.*, as if we  
 neuer knewe what this dutie, a brieft  
 summe of all dutie, meaneth *ἐν τῷ*, saith  
 the Apostle, attend, as much as *πρόσχω*,  
 extend, or bend thou all the power of thy  
 minde, and will to take care of thy selfe,  
 and of thy doctrine, that both bee found  
 such, as they ought to be. And this care is  
 grounded in a godly feare, which looketh  
 partly to the severity, and to the perfect  
 & impartiall righteonsnesse of God him-  
 selfe; of which Peter in the first of the first  
 speaking exhorteth thus, If yee call him  
 father, which without respect of per-  
 son iudgeth according to every mans  
 workes, passe the time of your dwel-  
 ling heere in feare. And partly to the  
 power, and industrie of our enemies, as  
 the same Apostle warneth in the place  
 before alleadged, Be sober, (saith hee)  
 and watch: (and what is this watchful-  
 nesse but an effect of this feare?) the rea-  
 son: for your adversary the Devil as a  
 roaring Lion walketh about seeking  
 whome he may devoure. And partly to  
 our

1. Pet. 1.

17.

1. Pet. 5.

8.

our owne infirmity, who, having nothing of our selues to will, or to doe well, receaue all of God. Upon which ground

Philip. 2.  
12. 13.

S. Paul in the second to the Philippians exhorteth thus, Finish your salvation with feare and trembling. For it is God which worketh in you both to will, and to performe of his own good pleasure. And to shew what this feare is, and how it worketh, not only in the soule, but also in the body, David in the hundred and 19.

Psal. 119.  
120.

Psalme, the hundred and 20. verse, saith, it had taken his flesh, *Horret pavorē tuū carō mea*, My flesh quaketh for feare of thee. What feare? surelie not a servile, but a filiall feare, (for other feare in David there could be none) a feare to offend, and so to provoke the iustice, and iudgments of God against him. For so it followeth, *adēd a iudicijs tuis timeo*: I stand in such awe of thy iudgments. And to this feare he also exhorteth others in the second Psalme, thus, *Servite Iehovā cum timore*: Serve the Lord with feare.

Thus, my brethren, if with reverence, and a religious feare in the whole man, through

through knowledge of our selues, how  
 weake; our aduersaries, how strong they  
 are, we serue the Lord, and dread his  
 iudgements; if we set a watch vnto our  
 selues, both soule, & body, that we sinne  
 not, and abstainz from worldlie lustes,  
 which fight against the soule; if in all so-  
 brietie, puritie, integritie, we walke wo-  
 rthie of the Gospel, which we preach vn-  
 to others; if we giue no occasion of offence  
 in any thing, that our ministerie be not  
 reprobbed; but rather (as the Apostle re- Tit. 2. 9.  
 quireth of seruantes, much more then of  
 vs) adorne the doctrine of God our Sa-  
 viour in all things; if, when others are  
 weake, wee are strong; when others fall,  
 we stand by right; and being rooted in the  
 faith, and walking in righteousness and  
 holines of the spirit through Christ, wee  
 grow at the length to that, that wee may  
 bee called and reported (as in the three-  
 skope and first of Esay the third verse) Isa. 61. 3.  
*quercus iustitie*: oakes of righteousness:  
 not bowing at every blast, but bearing  
 out the force of all temptations; and so,  
 proposing our selues as ensamples to the  
 flocke,

Philip 3.  
17.

Psal. 69. 5.

flocke, (not in a shew of painted holines,  
but in euidence of the trueth, approving  
our selues vnto every mans conscience  
in the sight of God) may say with the A-  
postle, Brethren, be yee followers of vs,  
and looke on them which walke, so, as  
yee haue vs for an ensample; and so our  
liues also may teach religion: doubtlesse  
we haue obeyed the Apostolike precept in  
taking heede vnto our selues; and for our  
selues haue done sufficient; but not, for the  
malice of the world. For when al is done,  
yet (as it is said) *Nobis non licet esse bonis*:  
Wee shall haue no leaue to be that we be,  
nor none of ours, but must go for such, as  
men will make vs. We haue paid them  
the things we neuer tooke, God thou  
knowest our simplenesse, and our faulces  
are not hid from thee. What this mea-  
neth, you knowe, my brethren of Harl-  
brough. I speake to the malicious minds,  
and mouthes amongst you. But what  
fruit had yee of that slander, whereof ye  
are now ashamed? O, if not ashamed,  
speake yet againe, and speake plainly, and  
make vs ashamed. O, if you cannot, take  
the

the sinne, and shame vnto your selues. For we haue ruled, not only our selfe, but our household well; and the filth of fornication is among your selues. I am a foole in this my great boasting; and I charge you far. You wil say: yee haue compelled me. And I see this caution must be added to the counsaile of the Apostle, for the comfort of vs Ministers, that when wee haue taken heede to our selues, and ours, and both are blamelesse, yet we shal be blamed: as we know who saith, *Oderunt me gratis*, They hated me without a cause. Except this bee a cause, as himselfe in the seventh of Iohn saith vnto his brethren, which were yet of the worlde, & beleebed not in him, The world, saith he, Iohn. 7.7. cannot hate you: but me it hateth, because I testifie of it that the deedes thereof are euill. Thus, my brethren, because we testifie of the worlde, as needs we must, that the deedes thereof are euil, the worlde hateth vs; and hating vs, speaketh euil of vs, without a cause; that our deedes also vnto some at the least maie seeme to bee euill; and so our libertie may be taken

1. Thel. 5.

22.

ken from vs to reprove those deedes  
 which are evill indeede. Which giveth vs  
 this lesson in this point of exhortation  
 now in hand, namely, that we walk more  
 warelie, then any other, and cut of occasi-  
 ons from them that seeke occasions; and  
 never thinke we haue taken heed enough  
 vnto our selves, vnlesse we avoid, not on-  
 ly evill it selfe, but (if it were possible) eve-  
 ry shadow and shew of evill: as the Apo-  
 stle exhorteth the Thessalonians, *Absti-*  
*nete ab omni specie mali*: Abstaine ye fro  
 all appearance of evill.

And lo, my brethren, yet more, besides  
 our selves, even our ministerie, greater  
 then our selves. This also we must take  
 with vs, to looke vnto it; else wee shall  
 doe a sunder that which God hath iopned  
 together; and the Proverbe will be vled  
 of vs, *Bonus vir, malus magistratus*: A  
 good man, but an evil magistrate: good  
 men, but evill Ministers; as, alas, how  
 many? but, to the matter.

And vnto doctrine] this then is the  
 other point, which our care respecteth in  
 the first part of the precept of the Apo-  
 stle,



He, namely, that we take heede, not only to our selues, but also to doctrine. And how, to doctrine? first, that we deliver it: secondly, what doctrine we deliver: & thirdly, how. For the first, my brethren, if we consider Timothie as our selues, and our selues as Timothie, and both, as the Ministers, not only of Christ, but also of the salvation of the people; as Paul in this very place, to goe no farther, noteth in the wordes following, For in doing this, saith he, thou shalt saue thy selfe, and them that heare thee: it is more then evident that no Timothie hath done sufficient in looking to his doctrine, if only he provide what, and how to preach; and the matter, and manner be laide by at home, and he bring it not out vnto the people. For they are not saved, except they heare; and heare they cannot except we speake. This then is the first care in looking to doctrine, that we alwaies haue a bent and a ready will to deliver doctrine, and as neede requireth in deede deliver it. Therefore our Saviour Christ in the thirteenth of the Gos.

Mat. 13.  
51. 52.

Gospell by S. Matthew having taught his Disciples, whome he appointed stewardestes over his household, many doctrines by parables, at last he saith. Vnderstand ye all these things? and they said vnto him, yea, Lord. Then said he vnto them, therefore every Scribe which is taught vnto the kingdome of heaven is like vnto an householder, which bringeth forth out of his treasure things both new and old. Where we see, my brethren, that looke whatsoeuer we vnderstand by reading or hearing the word of God, and by study and meditation haue laid by either first, or last, (as still I confesse we must be laying by) as faithfull and good stewardestes of the household of God, as neede requireth, we must bring it out to the benefit of the household. And alas, that any Minister which hath learning and knowledge (for I speake to the ignorant, which haue no knowledge: for who can drawe any thinge out of an emptie vessel?) that any Minister, I say, who hath learning and knowledge, should neede to be remembred

bred of this duetie, so to take heede  
 vnto doctrine, that hee starue not the  
 householde by keeping vpppe that, which  
 hee hath layed vpppe not onelie for him-  
 selfe, but also for the householde.  
 Yet these are the times, and the  
 thing doeth speake it, that manye  
 though they knowe this duty, and haue  
 hearde the voyce of the Lorde in the  
 firth of Ieremie, Also I set watch- Ier. 6. 17.  
 men over you saying, take heede to  
 the sounde of the trumpet: yet  
 their sloath, *desidia*, *dulce malum*,  
 their leasure, and pleasure, and those  
 Sirenes within, doe aunswere, as there  
 wee reade, But they sayed, wee will  
 not take heede. Where the Lord by  
 the Prophet speaketh vnto the Priests,  
 as watchmenne, which had taken the  
 charge of sounding the trumpet vn-  
 to the people: as Saint Paule here-  
 unto Timothie, and in him vnto vs,  
 Take heede vnto doctrine. And our  
 aunswere is theirs indeede, though  
 not in wordes, for so wee doe, as if wee  
 had sayed, We will not take heede.

B

Elle,

Else, what meaneth this great silence  
 in many places, not only where is no  
 trumpet, or voice to sounde it; but e-  
 ven there also, where is breath, and  
 voice enough: What meaneth it, I say,  
 that wee take so little heede, but that a  
 crooked will hath ruled the matter; and  
 saie the Prophete, and Apostle what  
 they will, wee saie with the watch-  
 men of the house of Iuda, Wee will not  
 take heede. As if it were in our wills,  
 to preach, or not to preach; and no  
 butle were broken, no danger woulde  
 followe, to omitte doctrine. Amos  
 had a greater feare, when he was sent  
 Amos. 3. 8. to prophetic, The Lyon (saith hee)  
 hath roared; who will not bee a-  
 fraide? The Lorde God hath spo-  
 ken: who can but prophetic? And  
 the roaring of this Lyon so feared Paul  
 in the ninth of the first to the Corin-  
 1. Cor. 9. thians, that hee crieth out, *Va mihi,*  
 16. *nisi Evangelizem*, Woe is mee, the  
 Lyon will teare mee in peeces, if I  
 preach not the Gospell, knowing  
 therefore the terrour of the Lorde wee  
 per-

perswade men, yea Ministers; and I  
woulde to God wee mighte perswade  
them for this first point of attendance or  
giving heed vnto doctrine, namely, that  
they deliber it vnto the people.

And then the nexte pointe is this,  
what doctrine we should deliber, which  
what shoulde it bee, but that which  
may make vnto saluation? For such  
doctrine the Apostle requireth of vs, the  
matter whereof, if wee looke vnto it, wil  
saue both our selues, & them that heare  
vs. And whence haue wee this, but  
from the most pure fountaines of the  
worde of God, which is the seede of  
our new-birth, as Iames saith, Of his  
owne will begate he vs by the word of  
truth: and that to immortality; even as  
this seede it selfe is immortall; as Peter  
saith, that we are borne a newe, not of  
mortall seede, but of immortall, by the  
word of God, which liveth and lasteth  
for ever. And afterwards the same word  
he calleth the sincere milke, whereby al-  
so we grow vp after that we haue tasted  
how sweet the Lord is. Wherefore saith

Iam. 1. 18.

1. Pet. 1. 23.

1. Pet. 2. 2.

2. 3.

he, laying aside all maliciousnes, & all guile, & dissimulation, & envie, & all evil speaking, as new-borne babes, desire ye the sincere milke of the worde; forasmuch as yee haue tasted that the Lord is sweet and good. And in no other knowledge doubtes the of this word, as strong meate also, whereby we grow from faith to faith, from vertue to vertue, from strength to strength, vntill we attaine vnto a perfect man in Christ Iesus, the Apostle requireth vs to be of a ripe age, where he thus exhorteth: Brethren, be not children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age. Onlie we must see to this, that this seede of our new-birth be not corrupted; this milke of our spiritual nourishment be not mingled; this foode of our soules be not infected, but alwaies preserved in all integrity; and so it will be able to saue our soules. Wherefore S. Peter (as before we heard) exhorteth not simplie to desire the milke, but, as there he calleth it, the sincere milke of the word. And Paul al  
 luding

1. Cor. 14.  
 20.

luding vnto this sinceritie, and puritie of  
the word, which we must preach, calleth  
it faithfull word; wholsome word; wholsome  
doctrine; vncorrupt doctrine: and oft, &  
earnestly comendeth it both to Tit. & Tim.

Tit. 1. 9.

Tit. 2. 8.

2. Tim. 4. 3

Tit. 2. 7.

And lest they might wander in seeking  
this word, he leadech them to the  
Scriptures, & to the Scriptures only, as  
able to make them absolute, & perfectly to  
instruct them in every good duty: if their  
ministry. Wherefore in the 3. of the 1. to  
Timothie he saith, The whole scripture  
is given by inspiratiō of God, & is profitable  
to teach, to cōvince, to correct,  
& to instruct in righteousness, that the  
mā of God, to wit, Tim. so called in the 1  
of Tim. the 6. & 11. & indeede every Mi-  
nister: that this mā of God, may be ab-  
solute, & perfectly instructed vnto eue-  
rie good worke; to wit, of his ministerie  
cōmitted to him. And in the same chap.  
also noting some deceivers, which should  
waxe worse, & worse, deceaving, & be-  
ing deceived, as if they had erred from  
the rule of the Scriptures; by & by he  
addeth, But continue thou in the things

1. Tim. 6.

11.

2. Tim. 3.

14.

which thou hast learned, & which are comitted vnto thee, knowing of who thou hast learned them; and that of a childe thou hast knowne the holyc Scriptures, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

Here the church of Rome would chide, if wee had time to here her, for reiecting her vnwritten verities, indeede verie vanities; and al that heape of errors, not onely fathered vpon the Scriptures, by false interpretations of the Scriptures, but also brought in against the manifest light of the holy Scriptures. And such Pharisees, and blinde guides, deceiuing, and being deceiued, we had to leaue us. As Iannes & Iambres resisted Moses, so did these also resist the truth. But the prophesie of the Apostle is fulfilled in them; & they haue prevailed no longer: for their madnes is manifest to al me, as theirs also was, And the whore of Babylon, with her cup of spirituall fornication is departed from vs; the greatest blessing that ever came to this land.

But

2. Tim. 3.  
8.9.



But yet, if wee take not heede my brethren, even wee of the Ministerie, unto doctrine, such as even now also is allowed vs to draw, & to deliver out of the most pure fountaines of the holy Scriptures, the Devill will creepe in another waie; even as he hath alreadie beguiled the mindes of manie, by multiplying a generation of hearers amongst vs; of whom the Apostle in the fourth of the second to Timothie fozetold, saying, The time will come, when they will not suffer wholesome doctrine: but having their eares itching, shal after their owne lusts get them an heape of teachers, and shall turne their ears from the trueth, & shal be given vnto fables. The skum of Atheists, so sold vnto pleasure, and whose mindes are so beguiled with loue of themselves, & the lusts of their sin are so deare vnto them, that rather then they will indure wholesome doctrine, which hath salt in it to season their putrified soules, bring them what vntrueth, & fables, you will, a religion, I think, compact of Iudaisme, Gentilisme, Papisme, & any pisse, most

certaine poison of the soule, they will take it for the deliverer, if it bee fine enough, & you touch not their lustes, but leaue them to themselves, to liue as they list. **P**rovided, that they heare not one but once, if they may haue their willes; their eares are so itching, & their taste but so be serued with new teachers, till they haue even heaped them to themselves, & in their owne desire, though not in fact alwaies, as the Apostle saith of them, ha-ving itching eares shall heape vnto the selues teachers according to those their peculiar desires.

And because the times will not suffer that any fables, or vntruth shall now be taught them, the truth it selfe must bee so attempered vnto the taste so delivered in These, not medling with their manners, or matters, as they call it; that if anie haue plained the poet, and Oratour, and philosopher well; and, for a shew of diuinitie, hath borrowed some morales of the fathers to her is a Preacher, and the only fine fellow for her or other, as the humour serberth: & so they diuide vs, as the secta-  
ries

rites in the Church at Corinth; and one saith I am Pauls; another, I am Apollos; and a third, I am Cephas; a fourth is a plaine fellow, and will none of them all, and hee is Christes.

And shall I saie it, because wee see it? this kind of hearers hath begotten a kind of Preachers, which haue learned their lesson of the people; touching whome the Lord in the thirteenth of E-  
saie commaundeth the Prophet thus, Now goe, and write it before them in a table, and note it in a booke, *Isa. 30. 89.*  
that it may bee for the last day, & seq.  
for ever and ever; that it is a rebellious people, lying children, children that would not heare the lawe of the Lorde. Which say vnto the seers, see not, and to the Prophets, prophetic not vnto vs right thinges, speake flattering things vnto vs, prophetic errors: depart out of the waie, goe aside out of the path; cause the holy one of Israel to cease from vs. For either they preach not at all, and play the good.

good-fellows, and do as the people doth:  
 or els they speake *placenta*, pleasing  
 things vnto the people: as if Christ had  
 not saied of vs, as he saied indeede, ye are  
 Mat. 5. 13. the salt of the earth, to season mens  
 soules from the corruption of their sinns;  
 but, I pee are the sugar of the worlde, to  
 sooth men in their sinnes, to the destruc-  
 tion of their soules. Whereby it is come  
 to passe, that, though the failles both of  
 Church, and common-wealth are grie-  
 uous, and their wounds, almost, deadlie;  
 yet the complaint in the Prophet Iere-  
 mie is true of vs my brethren, which  
 looke no better vnto our doctrine, *Cu-*  
*rant conuersionem filia populi mei secundum*  
 Ier. 8. 11. *curatorem mali leuiculi dicendo, pax, pax;*  
*et si nulla est pax:* They heale the bruise  
 of the daughter of my people accord-  
 ing to the cure of a light hurt, saying,  
 peace, peace, though their be no peace.  
 Where a similitude is taken from litle  
 childzen, which fall oft, and lightly, and  
 take litle harme; and when the nurse ta-  
 keth them vp, and bloweth the hand, and  
 saith, peace, peace, the hurt is healed.  
 Thus

Thus the Prophets of that people, as  
 some preachers now, stopped the crie of  
 repentance in the hearts of the people, and  
 warranted they should take no harme,  
 saying, peace, peace, though there was no  
 peace, but famine, & pestilence, and the  
 sword hanged over them, even as over vs  
 also this day, for the grievous falls, and  
 deadly hurt which we all haue taken, as  
 Esaie describeth in the 1. chapter, From  
 the sole of the foote vnto the head ther  
 is nothing whole therein, but wounds,  
 and swellings, and sores full of cor-  
 ruption. And this evil goeth on so fast,  
 that we cannot but exclaime with the  
 Prophete Ieremie in the fifth chapter, *Res*  
*stupenda & horrenda fit in terra hac:* A  
 wonderfull, and horrible thing is done  
 in this land: The Prophets prophetic  
 falsely, & the Priests beare rule by their  
 meanes, & *populus meus ita amant*, and  
 my people loue it well: and what  
 will yee doe at the last? as if hee  
 should say, whether will your sinnes  
 goe, if you should not bee bridled, and  
 those plagues fall vpon you which I  
 haue

haue threatned? Thus the outrage  
and licentiousnesse of wickednesse in  
the worlde, and this sea (almost) of  
sinne, which is fallen in vpon vs, will  
not bee stayed, but by the heauie hand  
of God, and his reuenging power; and  
all, because the people will bee flat-  
tered, and the Preachers will not  
reprooue, for feare of offending, and  
loosing their praise, and profite.



Ioan. 20.  
21.

Na. II. 4.

For turne the edge of the sword, and  
bende the power of that rodde against  
the worlde, which God gaue vnto  
Christ, and Christ vnto vs, saying, As  
my father sent mee, so sende I you:  
and the prophetic of Esaias shall bee  
fulfilled, Hee shall smite the earth  
with the rodde of his mouth, and  
with the breath of his lippes shall hee  
slaye the ungodlye. For the hearts  
of men shall melte with repentaunce  
for their sinnes, or their thoughtes  
shall accuse them, and their condem-  
nation shall bee sealed within them-  
selues: the lust shall bee guided in  
the wayes of righteousnesse, and the  
wicked

wicked shall not make vs stumble, be-  
 cause the shame and reproofe, and the  
 chastisement of their sinne shall bee  
 vpon them: noe mourning soule in  
 Syon, but shall bee comforted; no  
 Oake so stronge in Basan, no Cedar  
 so caule in Libanus; noe hearte so  
 harde, and stonye; no minde so high  
 and haughtye of anie mightie Poten-  
 tate, but shall bee humbled before  
 the Lorde. For what sayeth the Lorde  
 by the Prophete Ieremie in the three  
 and twentieth Chapter, Is not my Ierem. 23.  
 woorde like fire, sayeth the Lorde; 29.  
 and like the hammer, that breaketh  
 the stone? And in the same Chapter  
 speaking of the Prophets, whom hee re-  
 proued before, he saith, If they had stād  
 in my counsell, and had declared my Vers. 22.  
 words to my people, then they should  
 haue turned them from their evil way,  
 & from the wickednes of their inven-  
 tions. And Paul in the seconde of the se-  
 cond to the Corinthians speaking of the  
 power of this pure & sincere handling of  
 the word of God, saith: Now thanks be  
 vnto

2. Cor. 2.  
14. & seq.

be vnto God, which alwaies maketh vs to triumph in Christ; and maketh manifest the favor of this knowledge by vs in every place. For we are vnto God the sweete savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death vnto death; & to the other the savour of life vnto life: and who is sufficient for these things? For we are not as many, which make merchandize of the worde of God: but as of sinceritie, but as of God, in the sighte of God speake wee of Christ. And in the fourth of the same Epistle, Therefore, saith he, seeing that we haue this Ministerie, as we haue receiued mercy, we faint not: but haue cast from vs the cloakes of vnholinesse, and walke not in craftines, neither handle wee the worde of God deceitfully; but in declaration of the truth we approue our selues to every mans conscience in the sight of God. From whence he gathereth this conclusion: If then our Gospell be hidde, it is hid in them that are lost, in whom the  
God

2 Cor. 4.1.  
& seq.



God of this worlde hath blinded the mindes , to wit , of the vnbeleeuers, that the light of the glorious Gospell of Christ , which is the image of God should not shine vnto them . As if not by a fine, or frandulent, but by a full, and an honest handling of the worde of God, he had done sufficient to conuince the vnbeleeuers, to reueale their reprobation, and to cast their condēnation vpon them selues . And the same minde hee also testifieth in the first to the Galathians : For nowe (saith he) preach I mās doctrine or Gods ? or go I about to please men ? for if I should yet please men , I were not the servant of Christ.

Thus the Prophets, Esaie, and Ieremie, & Paul the Apostle , for this point of sincerity , looked to their doctrine, And what do we? Tell it not in Gath, and publish it not in the streetes of Ashkelon , least the daughters of the Philistines reioyce, least the daughters of the vncircumcised triumph. <sup>2. Sam. 2.</sup> <sup>20.</sup> Yes, tell it to the very skozners , and to the greatest amongst them , that never (almost)

most) such bowing to the sinnes of men,  
 by them, that should make all the world  
 to bend. But tel them withal what Iere-  
 mic saith, *populus meus ita amat*: My  
 people love it well, they will haue it so.  
 Thus, this disease in you my brethren  
 of the Laitie, to loue your sinnes so well,  
 that they must not bee reprobved, hath in-  
 fected, and bread this weakeres in many  
 of vs Ministers, to let them alone, & not  
 reprove them. And when the Sermon,  
 or cold Collation is ended, the pride, and  
 self-loue, the tyrannies, cruelties, and  
 oppressions of men; their greate & open  
 adulteries in the sight of the sunne, their  
 riot and wantonnesse, covetousnesse, bri-  
 beries, blasphemies, what shall I saie?  
 the heape of all their sinnes together are  
 fast a sleepe for vs, wee wake them not;  
 and they fester in the soule, and are now  
 so strong, that they will not obey the bzil-  
 dle: they say with the rebels, in the se-  
 cond psalme, Let vs breake their bands  
 asunder, and cast awaie their cordes fro  
 vs. And according to their power so is  
 their pride; and the power of manie, yea  
 all

Plal. 2. 3.

all (almost) so greate (the staffe of discipline being fallen downe.) that they said it not only, but do it in deede.

This bringeth mee, my brethren, vnto the third and last point to bee regarded in attending our doctrine; namelie, the manner: in which first is required a spirituall boldnesse, such, as was in the Prophets, and Apostles of Iesus Christ: without the which wee shall euen feare the faces of men. For so did Ieremie at the first, vntill the Lorde which sent him thrust him forward, thus, Trosse vp thy loynes, and arise, & speake vnto them all that I commaund thee: bee not afraid of their faces, least I destroe thee before them. And so did Ezechiel, vntill the Lord in the third chapter made him a promise thus, Behold I haue made thy face strong against their faces, and thy forehead hard against their foreheads. I haue made thy forehead as the adamant, & harder then the flint: feare them not therefore, neither bee afraide of their lookes, because they are a rebellious house. And least we may thinke

+ . 1. 1. 1. 1.

+ . 1. 1. 1. 1.

+ . 1. 1. 1. 1.

Jerem. 17.

Ezech. 3.

that this was the maiestie of the Prophets onlie, and that the Gospell must creepe lower to the becks of men; the Apostle in the fourth to the Colossians praieth the faithfull to prate for him, that  
 Coloss. 4. God (saith he) may open vnto vs the  
 3. doore of vtterance, to speake the mysterie of Christ. And then he addeth, that I may vter it, as it becommeth mee to speake. And how that is, hee sheweth in the sixth to the Ephesians; where making the same request to them  
 Ephes. 6. to prate for him, hee saith, Pray al-  
 18. & seq. waies with all manner prayer and supplication in the spirite; and watch there- vnto with all perseverance & supplication for all Saintes, and for mee, that vterraunce may be given mee, that I may open my mouth boldlie to publish the secret of the Gospell; whereof I am the embassadour in bondes, that therein I may speake boldly, as I ought to speake. As I ought to speake, saith Paul: for such speech both becommeth the maiestie of the Gospell; and armeth vs against their lookes, which otherwise  
 are

are so bent against us, even when wee  
preach unto them, as if wee were not  
worthy to looke upon them. And this  
boldnes will make us loude, and lift up  
our voices, as Esai is commaunded in  
the eight and fifteth chapter, thus, Crie  
in the throte, and cease not: lift vp  
thy voicelike a trumpet, and shew my  
people their transgression, & the house  
of Israel their finnes. Euen as the brow  
lines of mens hartes all sleepe in their  
sins, and their deafnes in this behalfe,  
will after the highest reach and extent of  
our voices, and so, they will hear.

And yet to note one other point in the  
Manner of our doctrine, this boldnes  
is it wants to selfe vprighte, is so spiri-  
tual, and so far remoued from all earthly  
pompe and braverie, that alwaies it is  
accompanied with modestie, and hu-  
militie, which falleth vnto verie trem-  
bling. Example of Paul himselfe, so  
greate an Apostle, in the second of the  
first to the Corinthians. And I (saith  
hee) was among you in weakenesse, &  
in feare, and in much trembling.

C 2.

Paul

1. Cor. 2. 3.

Paul: even because such was his weak-  
ness, in himselfe considered, that nothing  
was in him; (much lesse in vs) why he  
thought he should prevaile in the hearts and  
minds of men: as himselfe elsewhere  
confesseth of this effect of his Ministry.  
2. Cor. 3. And such trust, saith he, haue we  
4. 5. through Christ to God: Not that we  
are sufficient of our selues to thinke  
anything as of our selues; but our suf-  
ficiency is of God. And therefore he  
renounceth all his knowledge; as if he  
had neuer read: Law, or Philosophie;  
Law, or Philosophie; or had euer been  
taught at the Schoole of Gamaliel. For I  
(saith he) esteemed not to knowe  
1. Cor. 1. 2. anything, that I say. I carrie not my  
selfe in the waye unto any thing, among  
you, save Iesus Christ, and him cru-  
cified. Deny, and his owne tongues al-  
so liked him not: wherefore he saith,  
1. Cor. 1. 1. And I brethren when I came vnto you,  
came not with excellencie of wordes  
or of wisdom, shewing vnto you  
the testimonie of God. And afterwards  
speaking of the thinges of God, which  
oulie

enlie are revealed vnto vs by the spirite, he saith, which thinges also we speake, Ver. 13. not in the wordes which mans wisdom teacheth, but which the holy ghost teacheth, matching spirituall thinges with spiritual thinges. We therefore who in preaching must be so spirituall, to speake only the thinges of God only with the wordes of God; & feeling that, which we al feele, our nature, inclined vnto pride & vanitie, which so far as it prevaileth, so far it humblyeth and hindereth all holy doctrine; must needs bee in weakenesse, and in feare, and in much trembling.

Thus faithfulnessse and synceritie, for the matter; and boloness, with reverence & humilitie, for the maner; maketh by the whole harmony of a lawfull deliberie of the word of God. And here we haue the rule: which if wee coulde followe (to say no more of this) doubtles it would fill our harts with reioycing, & our mouthes with the praise of God, who hath given such a treasure vnto his church: it would make vs leape for ioy, & sing in our beds as the Psalmist exhorteth in the hundred

Psal. 149. *fourtie and ninth Psalme* : Let the  
 5.6. & seq. Saintes, saiesh her, bee ioyfull for their

glorie, let them sing in their beds: let  
 the praises of God be in their mouthes  
 for all where with hee doth exalt them;  
 and namely, for this, that a two edged  
 swoorde is given to their hand to bee  
 avenged of the heathen, and to rebuke  
 the people; to binde their kinges in  
 chaines, & their honorables with links  
 of iron; to exercise over them *the scrip-*  
*tum*, the written Lawe which is the ho-  
 nour of all his Saintes. As Moses also  
 saith in the fourth of Deuteronomie vn-

Deut. 4.6. to the people, This is your wisdom &  
 your vnderstanding in the sight of the  
 people, which shall heare all these Or-  
 dinaunces, and shall say, surely this  
 people is wise, and of vnderstanding,  
 and a greate nation. And what? the  
 Prophets were not yet. But wee haue  
 Moses and the prophets; yea, Christ, &  
 his Apostles, the whole Scriptures of  
 both Covenantes, this is our *in scrip-*  
*tum*, our written Lawe, this our ho-  
 nour, our ornament; and let vs ho-  
 nour



nour it.

And thus much of the first part of the Apostolique Precept vnto Timothy in these wordes, Take heede vnto thy selfe, and vnto doctrine. The second followeth in these wordes, and continue therein. Wherein to speake a little I may begin, but not continue, least the time take mee vp. Wherefore onely as Paul biudgeth the brethren at Colosse thus, Saie to Archippus, take heede to the Ministerie, that thou hast received in the Lord, that thou fulfill it: Euen so say I vnto you my brethren, and to my selfe, Let vs take heede vnto our Ministerie, which wee haue received in the Lord, that wee fulfill it: let vs take heede vnto our selues, and vnto doctrine, and continue therein. For it is a small thing to begin, except thou persevere, yea, it were better, as Peter saith, neuer to haue knowen the waie of righteousness, then after wee haue knowen it to turne from the holie commandment. And nothing moze dolefull, then this inuersion, which is our subversion, ye were

Coloss. 4.  
17.

2. Pet. 2.

21.

light in the Lorde, but are now dark  
 Revel. 12. neller: yee were starrs of heabens: but  
 4. the Dragons taile hath cast you vnto the  
 2. Tim. 4. earth. As Demas: Demas hath forsa-  
 10. ken mee, and hath embraced this pre-  
 sent worlde: Lo, a starre fallen vnto  
 the earth. And so, as manie, as once shi-  
 ned in life, and learning, as heauenly  
 lightes, but now are earthlye minded,  
 Philip. 2. seeking (as the Apostle saith) their owne  
 31. thinges, and not the thinges of Iesus  
 Christ. And I would this cuntry aye,  
 yea the aye (almost) of England all a-  
 broade, had no such Cometes; which  
 gaue a flash at the first in the Univer-  
 sities, and places, to which they first went;  
 but, the earthly matter, whereof they con-  
 sist, inflamed with the fire of I know not  
 what zeale at the first; consumed, to  
 darkenesse; and the desolation of their  
 flockes, portended, as it were, before:  
 and imported by these false, and satall  
 lightes. Which if they gather not their  
 strength againe, and shine, as they be-  
 ganne, vnto the end; the mist of darke-  
 nesse for ever, as the punishment of their  
 darkenesse,

darkenelle; and the darkenelle, they  
 haue brought vpon others; I feare will  
 fall vpon them. And this, of those, whose  
 candle is quite put out, & which utterly  
 cease in their Ministry to do any good;  
 notwithstanding their good beginnings  
 of whome wee may say, naie, I would  
 them selues would saie, but to repentance  
 as hee saide of himselfe, without repen-  
 tance, *Calcate me in spidum salem*: Tread  
 vpon mee vsavourie salt: if woorthie  
 to lie anie where; to bee trodden vpon.  
 For salt is good: but if salt haue lost his  
 flavour, wherewith shall it bee season-  
 ed? it is neither meete for the lande,  
 nor yet for the dunghill, but men cast  
 it out. Hee that hath eares to heare let  
 him heare.

Ecebolius  
 Socrat.  
 Hist. Eccle  
 li. 13. c.  
 11.

Luke. 14.  
 34. 35.

There is yet one other point of contra-  
 diction vnto Continuance; which is in-  
 termission: not all, and euerie intermis-  
 sion, but that, which will not stand in  
 anie good construction with that instance  
 required by the Apostle in the fourth of  
 of the second to Timothie. Preach (saith  
 hee) the word. There is the charge  
 in

2. Tim. 4. 2.

general. But how? bee instant, in season, out of season. Here is the kind and quantitie: such, and so much, as some men will thinke, and saie, as they saie too often, it is out of season; & much preaching (as Festus saied of Paul much learning had made him madde) so much preaching (almost) hath made vs madde. But the madnesse is theirs indeede; being drunken with this opinion, that Quarter Sermons are sufficient. And yet the quarter watch will not awake the straw-berie Preachers, as a godlie father calleth them: for they come onlie once a yeare, & carrie a while, and then awaite, this is to much intermission, & far from continuance: much like the seruice of those, whome wee call Retainers which see their Masters once a yeare; & weare their liberties for a countenance; but do their owne worke, and make their titles serue their turnes. For when a fat morszell is falling from their masters table, then they waite, and holde the treacher; and then, if you watch the time, you may heare a sermon. But in  
their

AA. 36. 24.

Latimer.

their parishes, where they should preach  
indeede, from Sabaoth, to Sabaoth, all  
the yeare; *alium fletum*, greate, & con-  
tinuall silence. And if a continuall Prea-  
cher meete anie of these (as wee meete  
but too often, because they are manie:) as  
if wee were the criminals, they squint;  
and hang the lippe; yea, they are so wic-  
ked (as the servant saied of Nabal) that 1. Sam. 25.  
a man cannot speake to them: no, not 17.  
their owne wiues: I meane, the people  
of the Parish, (if anie haue that Zeale,  
as manie, no doubt, haue) make not  
safe to anie of them; sir, whie do you say?  
I pray preach offer. For then they shall  
bee presented for Puritanes. And this I  
hope the Court will looke vnto, and take  
order for it, if anie bee so busie with their  
bus bandes. But rather indeede I would  
they would harken; or, (because wee  
would sowe our seede in the best ground)  
do you harken my brethren, which yet  
continue, to this counsaile of continuance  
in good life, and learning, that so you  
may continue vnto the end. For he that  
continueth vnto the end shall be saved;  
and

and saue others also, as in the promise following: and without continuance it will not bee; because our aduersaries, the devill, the worlde, and the flesh, are continuall in their worke, to rouse up our planting, to blot out our writings, to breake downe our building before our eyes, so soone as wee plucke our hands fro the worke; as too often is seene. And the importunitie of sinne is greace, and rusheth in in hast, so soone as it getteth the least abbantage: and afterwards getteth strength, and will not bee tamed, but by that instant preaching, which the Apostle before requireth; and it is the reason, wherefore hee requireth it. As nothing indeede but this assiduitie can make Archippus fulfill his Ministerie. Besides that it will be our great rebuike in our discontinuance to haue to saie, as Paul saith to the Galathians, Yee did runne well: who, or what did tee you? Yet manie lets, I confesse, (if wee leape not over them) to breake vs of our owne proclibitie, as hee saith, *Ad libidinem*, from labour to lust, or leasure:

Gal 5.7.

pleasure: the vnggracefullnesse, pen, the  
 stubburnesse & rebellion of our hearers.  
 Come, let vs conspire against Ieremie, Ierem. 18.  
 let vs silence him with the tongue, and  
 let vs not giue heede vnto any of his  
 woordes. But none to this, the cold  
 comfort, that wee haue of those which  
 raighe ouer vs, and are as the Apostles  
 in roome and office, to see not onely to  
 themselves, but also to others, as Paul  
 wrote vnto Timothee. These shoulde bee  
 called, as the prophet before saith, *Quere*  
*in istrua* oakes of righteousness, and IIa. 61. 3.  
 patternes of al diligence in their doctrine:  
 that so, (if need required) as children we  
 might go by their hands, & light our can-  
 dles at their torches. But what are they?  
 what do they? I need not tel, *psalms* to  
 say, the thing doth speake. Yet I must say  
 nothing, and you must see nothing: but  
 we al must heare what they say, as those  
 in Ieremie, the thye and twentieth, Who  
 hath stand in the counsell of the Lord,  
 that hee hath perceiued and heard his  
 woordes? who hath marked his word,  
 and heard it? As if they should say, who,  
 but

Ierem. 18.

IIa. 61. 3.

Holcs. 4.

Ierem. 23.

18.

but

Jerem. 18. But wee? For the Lawe shall not per-  
 18. ish from the priest; nor counsaile from  
 the wise; nor the worde from the pro-  
 phet. But, by their leaves, I will say, as  
 Luke, 16. Christ in the sixteenth of S. Luke saith,  
 13. 14. 15. where habing preached against covetous-  
 nesse, and concluded thus, saying, Yee  
 cannot serve God and riches: it is ad-  
 ded by the Evangelist, All these things  
 heard the Pharisees also, which were  
 covetous, and they mocked him. The  
 hee said vnto them, yee are they that  
 2. 18. 11. iustifie your selves; but God knoweth  
 your hartes. Yea men know your hartes,  
 by the triberies, open triberies, and cor-  
 ruptions of your handes. They eate  
 Hosca. 4. 8. (saith the Lord by the prophet Osea)  
 The sinne of my people, that is, the  
 sacrifices for sinne; therefore everye  
 one lieth vp his minde to their ini-  
 quitie. And wee now also haue sacrifi-  
 ces for sin, and sinne offeringes. For they  
 commute Penances; & the paine is past,  
 when the penitie is payde; and so they eate  
 the sinne of the people: they serue, and  
 are fat, and in good liking; and so are  
 theirs:



theirs: for Of a prince that harkeneth vnto lies, saith Salomon, all his seruants are wicked. Therefore (as Ose saith) everie one lifteth vp his minde to their iniquitie. For sinne bringeth sacrifice; and sacrifice is sweete: and hence is this wincking at, yea this warming of sinne & iniquitie. And how shall wee continue to beate downe sinne, which they set vp? yet these are the onlie Timothies in the world, and who, but these? but, as our Saviour addeth in the place before alleged, That which is high and loftye with men, is abomination in the sight of God. Yea, and damnation too, if they take not heede betime. For salvation is for them that doe take heede. For so it followeth in the second & last generall part of this Text, which is the Promise, in these wordes: For by doing this thou shalt saue thy selfe, and them that heare thee. A great Promise, and a high speech of the Apostle, to saue our selues, and them that heare. But hee meaneth it passiuely, that wee shall be saved.

ved and it is resolven into the active,  
 thus, that, because the Gospell is  
 Ephes. 1. called the Gospell of our salvation,  
 13. in the first to the Ephesians; and  
 Rom. 1. 16 in the first to the Romans, the po-  
 wer of God which bringeth salvari-  
 on to everye one that beleeveth;  
 2. Co. 5. 19 and the preaching of this Gospell is  
 committed to vs, and so is ours,  
 as Ministers; and so called by the  
 Apostle in the second to the Romans;  
 Rom. 2. 16 shall iudge the secretes of men by  
 Iesus Christ according to my Gos-  
 pell; and in the fourth of the second  
 2. Cor. 4. 3 to the Corinthians, If our Gospell  
 bee hidde, it is hidde in them that  
 are lost: therefore the Ministers  
 of the Gospell of salvation are here  
 saied to saue themselves, and others.  
 And so the Apostle speaketh of him-  
 selfe in the eleventh to the Romans  
 Ro. 11. 14. and fourteenth verse, and in the first  
 1. Cor. 9. 12 to the Corinthians, the ninth chap-  
 ter, and two and twentieth verse:  
 which places for brevitie I now omit.  
 But

But this I cannot omitte: Shall  
 wee in deede bee saved, and save  
 others also, by doing this, and do-  
 ing it unto the end? Then saie not  
 thou faithfull, and painefull labourer  
 in the woozde of God: for loe, thy  
 labours, as the scales of a double  
 salvation, shine owne, and others,  
 and a greate crowne of righteous-  
 nesse remaineth for both. And shall  
 wee not bee saved, nor none of ours,  
 if wee do it not, or lightlye, and  
 without continuance, as a flourish,  
 and no more? Then loe hel-fire al-  
 readye kindled, and a double dam-  
 nation prepared alreadye, for al ig-  
 norantes, which cannot, all care-  
 lesse Ministers, will not, and doe  
 not fulfill their Ministerie. For  
 they are guilty not onlie of their  
 owne finnes and damnation, but of  
 the finnes and damnation of their  
 people also. Therefore, to daye  
 if yee will heare his voice, my bre-  
 thren, harden not your hartes: that  
 you and your people, and we with  
 you,

you, may bee all as wee desire;  
*populus saluus*, the saved of the  
 Lorde.

The last point, with which I  
 end, is this, touching the people:  
 whome here, in the mention of their  
 salvation, hee calleth hearers. And  
 why? For whosoever calleth vpon  
 the name of the Lorde (saith the  
 Prophet Ioel) shalbe saved. But  
 how (saith the Apostle) shal they  
 call on him, in whome they haue  
 not beleevd? and how shal they  
 beleevue in him, of whome they  
 haue not harde? heare therefore,  
 good people, and so bee saved, bar-  
 ken, and your soules shall liue. But  
 take heede, as Christ warneth, what  
 you heare, that is, how you heare,  
 and profit in that you heare: and be-  
 ware of those hearers in the thre and  
 thirteeth of Ezechiel; whome the Lord  
 describeth to the Prophet, thus, Also  
 thou sonne of man, the children of  
 thy people, that talke of thee by  
 the walkes, and in the doores of  
 houses;

Ioel 1. 38.

Rom. 10.

14.

Ila. 55. 3.

Mark. 4.

24.

Ezech. 33.

30. et seq.

houses; and speake one to another,  
 every man to his brother, saying,  
 come, I pray you, and heare what  
 is the word that commeth from the  
 Lord: they come vnto thee, as the  
 people vseth to come; and as my  
 people sit before thee, and heare  
 thy wordes, but doe them not:  
 though with their mouth they make  
 them most sweete, their hart goeth  
 after their covetousnesse. And lo thou  
 art vnto them as a plesaunt song  
 of one that hath a sweete voice,  
 and can sing well: for they heare  
 thy wordes, but doe them not.  
 Such hearing is heere condemned,  
 contemned of all men, and hath no  
 promise of blessing from God; but  
 that, which is ioynd with peace,  
 with puritie, with reverence and  
 humilitie, and with true obedience  
 of that we heare: as Iames most am- Iam. 1. 19.  
 ply exhorting, saith, Wherefore, my et seq.  
 deare brethren, let every man bee  
 swift to heare, slowe to speake,  
 and slowe to wrath. For the wrath

of man doth not accomplishe the righteousness of God. Wherefore laye apart all filthinesse, and superfluitie of malitiousnesse, and receiue with meekenesse the woorde that is grafted in you, which is able to saue your souls. And bee yee doers of the woorde & not hearers onely, deceiving your owne selues. For if anie heare the woorde, and doe it not, hee is like vnto a man, that beholdeth his naturall face in a glasse, for when hee hath considered himselfe, hee goeth his waie and forgetteth immediatlie what manner of one hee was. But who so looketh in the perfect Lawe of liberty, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall bee blessed in his deede. Thus, blessed are they, and saved shall they bee, and onely they, which heare the woorde of God, and keepe it. And as manye as walke according to this rule, peace bee upon them, and mercie, & vpon the Israel of God. To god, even the father, and  
to

Luk. 11. 18.

Gal. 6. 16,

at Marlborough.

53

to Iesus Christ, with the Holy Spi-  
rit, one, immortall, invisible, and  
onelie wise, God, bee rendred  
all glorie, and praise, do-  
minion, and maiestie  
both now, and  
ever. A-  
men.

\*\*\*